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as neat as in the small edition of the original Weizsäcker translation. It is especially praiseworthy that all poetry is printed with clear indication of the lines; the verse of Lamentations is especially easily distinguished.

This edition can be recommended to all who read German and wish to gain a historical knowledge of the Bible in a simple and easy way; for every good translation, as also this one—and this especially, with its emphasis on exactness, clearness, and distinctness—is the best short explanation of the text that it reproduces.

HEINRICH WEINEL.

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BIBLICAL INTRODUCTION: Old Testament. By W. H. BENNETT, M.A., Professor of Old Testament Exegesis, Hackney and New Colleges, London. New Testament. By WALTER F. ADENEY, M.A., Professor of New Testament History, Introduction and Exegesis, New College, London. London: Methuen & Co., 1899. Pp. xii + 487. 7s. 6d.

PROFESSOR BENNETT'S admirable *Primer of the Bible* is already widely known. The present work, which is a little more than double the size of the former, is sure of a still more favorable reception and a much wider use. It has struck the happy mean between the meagerness of a primer and the confusing fulness of detail and technical obscurity of such works as Dr. Hastings' *Dictionary*. It is intended for a handbook of biblical introduction—dealing with such questions as the dates, authorship, composition, analysis, and contents of the several books—for those who are unacquainted, or only slightly acquainted, with the original languages of the Bible and the technicalities of criticism. The authors have been anxious to include all matters of importance, to state the prevailing views concerning them, and to do so at sufficient length to make them intelligible. In the appendix eleven pages are given to a judiciously selected list of books, to which the student is referred for further information. This list will prove of great service to librarians and theological students.

The critical position of the Old Testament portion is, speaking roughly, that identified in England with Professors Cheyne, Driver, Ryle, G. A. Smith, etc.; and generally assumed by the writers on Old Testament subjects in Dr. Hastings' *Bible Dictionary*.

Professor Adeney's attitude upon New Testament questions is as follows: The earliest source of the synoptic gospels is Matthew's

Logia, which was known both in the original Hebrew or Aramaic and in a Greek translation. Mark probably made use of the Logia in writing his gospel, which is the earliest (65, or at the latest 66, A. D.). Probably Matthew and Luke were quite independent of one another. Matthew comes first (a little before 70 A. D.) and takes a large slice of Mark. Luke follows (about 75 A. D.) and takes his large slice. Thus Mark is almost completely absorbed in the other two gospels. Matthew and Luke had each some independent special sources. We seemed to the conclusion that there was more than one collection of logia of Christ in the early church. The weighty evidence for the antiquity and Johannine authorship of the fourth gospel still stands, and it cannot be lightly set aside. Still it may be conceded that John reproduced his memories after long meditation and frequent use of them in his teaching, as they shaped themselves in the forms of his own thought, and possibly we should go farther and allow that John may have written the work through one of his disciples, who would be responsible for the signs of Greek culture it contains, while the substance of the incidents and the teaching was contributed by the apostle himself. There is a growing agreement among scholars that the Revelation is a composite work. Still, that does not preclude the apostolic authorship, because the apostle may have used the work of previous apocalyptic writers; neither does it exclude the idea that the John of Revelation is the presbyter John. The historicity of Acts is maintained, and none of the difficulties is allowed to be insuperable. Thirteen epistles are assigned to Paul. Although we cannot positively assert the genuineness of the pastorals, the spirit and power of the New Testament are in them, and they are Pauline in spirit, too. There is more reason for referring Hebrews to Barnabas than to any other of the proposed authors. First Peter is one of the choicest gems in the New Testament, and is worthy of the great apostle whose name it bears, but there are serious reasons for doubting its Petrine authorship, and it is wise not to assume a very positive attitude. The balance is against the genuineness of 2 Peter.

It is impossible to draw a plain line between New Testament introduction and New Testament theology; hence it is not always obvious why Professor Adeney has admitted certain materials while excluding others. His least valuable pages are those devoted to the tables of contents of the several books. These are neither synopses nor outlines. Moreover, they show lack of sympathetic insight into the plans of the authors. Thus Matthew's gospel is divided into sections

according to a geographical scheme, and John's gospel is divided according to a chronological one, in each case missing the author's point of view. But where the main purpose of a difficult work has been so successfully accomplished small defects are of little account.

SPRINGFIELD, MASS.

W. G. BALLANTINE.

A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE IN ISRAEL, IN JUDAISM, AND IN CHRISTIANITY: or, Hebrew, Jewish, and Christian Eschatology from Pre-Prophetic Times till the Close of the New Testament Canon. Being the Jowett Lectures for 1898-9. By R. H. CHARLES, D.D., Professor of Biblical Greek, Trinity College, Dublin. London: Adam & Charles Black, 1899. Pp. x+428. \$5.

THE author of this volume has a well-earned reputation in the field of pseudepigraphic literature, and any new contribution to religious thought coming from his pen is sure to command the attention of scholars. The scope of the present treatise is fairly indicated on its title-page. It passes sometimes even beyond the limits of "Hebrew, Jewish, and Christian eschatology," and devotes considerable attention to the doctrine of the future life among the Greeks. A fundamental position touching religion and revelation maintained in the discussion is thus stated: "All true growth in religion, whether in the past or the present, springs from the communion of man with the immediate living God, wherein man learns the will of God and becomes thereby an organ of God, a personalized conscience, a revealer of divine truth for men less inspired than himself. The truth thus revealed through a man possesses a divine authority for men. In the Old Testament we have a catena of such revelations" (p. 3).

Professor Charles accepts the results generally of the most advanced biblical criticism, makes free use of the labors of distinguished scholars, and supplies ample references to the best literature bearing on the various points brought under discussion. The first four chapters are devoted mainly to the eschatology of the Old Testament. It is argued that the views of the Israelites in pre-Mosaic times were not so much the outcome of divine revelation as the survivals of Semitic heathenism, and belonged to a widely prevalent ancestor-worship. This is seen particularly in the use of teraphim and in customs connected with burial and with mourning for the dead. Even down to the times of the exile, and later, there prevailed in Israel a non-ethical idea of Sheol